

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?” BOOK OF MORMON, ALMA 5: 15.

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THE LIVING SON OF GOD*

ELDER JOHN M. KNIGHT

IN THE Church of Jesus Christ of Latter-day Saints there is no paid minister. There are in the Church, however, thousands of men holding the holy Priesthood, who may be termed minute men. It is expected of them that they be ready at a moment's notice to address a congregation such as this, and to give an intelligent reason for the hope that is within them.

THE NEED OF THE HOUR

One man expressed himself to me to this effect: “The crying need of the hour is not so much for scientists, philosophers, scribes and priests, as it is the need of a prophet of God, a genuine spiritual leader, who will take us away from the theories of men and the worship of idols, out into the sunlight of truth; a man who can speak with authority; one who has a God-given message for the world, and will not let that message be throttled by any power, social, economic, or military; one who can speak in definite, concrete terms, the truth as it is revealed to him by the power of the Christ.”

I agreed with him that a word from such a prophet would be of more value in determining the truth than a thousand uninspired textbooks setting forth the theories of men.

The trouble with the Christian world is that they have sealed

*From an address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, September 8th, 1929.

the heavens above their heads, and make it impossible for God to speak to any one of them. They have accepted the Holy Bible as God's finished revelation to the world. At the same time they are compelled to admit that there are many things contained therein difficult to understand; and much that was written by the ancient prophets and Apostles is missing from the sacred scriptures.

THE CREED OF "MORMONISM"

The Prophet Joseph Smith, in a letter to Mr. John Wentworth, who was editor of the *Chicago Democrat*, set forth in a simple, comprehensive manner our faith. This was in the year 1842. The "Articles," thirteen in number, are accepted by the Church as a standard epitome of their belief. The first Article reads: "We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." The Father is a glorified and perfect person, and Jesus Christ, the Son, is in His express image and likeness. In the language of Paul: "In him dwelleth all the fulness of the Godhead bodily." One is an individual as much as the other. Each is a Spirit, clothed with a spiritual, yet tangible, immortal body.

The Holy Ghost is not a personage of tabernacle. His influence permeates all things, and extends throughout all space. He is the witness for both the Father and the Son, and is the power by which the Father and the Son are everywhere present. To know them is eternal life. So declared the Son of God in that wonderful prayer recorded in the seventeenth chapter of the Gospel of St. John. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

To have faith in God and in His Son, Jesus Christ, is essential to salvation. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If we know the Christ we will love Him, and if we love Him we will keep His commandments.

If the Spirit of the Christ were with us every day, and we gave heed to that Spirit, if everybody adopted His method of life and followed His instructions, then revolutionary events would occur. In the language of another: "Selfishness would die of starvation. Avarice would be hung higher than Haman. Foolish pride would go down to crushing defeat. Senseless strife and silly bickerings would shame each other to death. Racial animosities would be drowned in a sea of brotherhood. War, with all its horrors, its brutality, its devilishness, would be an utter impossibility. Peace on earth would become a glorious reality."

However, I believe it to be a matter of measureless importance

for us to know who Jesus Christ is, to know where He came from—whether He was a historical or legendary character, whether He was real, or invented by some writer of fiction; what sort of Man He really was. Believer and unbeliever recognize Him as the most important character of all history, the Founder of Christianity, the Author of a new civilization, a Man of unparalleled purity. But who was He? The question is not a new one. It was the Master Himself who flung back into the faces of the Pharisees and Sadducees this question: "What think ye of Christ? whose son is he?"

Ask the same question to-day. One will tell you He was a prophet sent of God; another, that He is the ideally perfect character; still another, that He is the greatest of all moral teachers, the Wise Man of Judea. But press the question. Is He divine? Was He God? Is He God? Your answer would most likely be: "We do not know. We cannot tell. It doesn't matter what we think or believe. We cannot concern ourselves with these difficult theological questions."

THE CLAIM OF JESUS CHRIST

Some, more courageous than the rest, will tell you that Christ was in every sense a man, with human body, human intellect and will, and that in no sense was He God. The question arises: Did the Christ ever claim divinity for Himself? Had He the right to say: "I am the Son of God," just as truly as you and I have the right to say: "I am a man"?

I answer that He not only had the right to say it, but He did say it, and that since He said it, it is true. There can be no middle ground. If He were truthful He could not claim to be God, knowing Himself to be only a man. If He was sane He could not so mistake His own nature as to imagine Himself God.

The strongest statement concerning the divinity of Christ, from His own lips, is to be found in the Gospel of St. John. I was discussing with a theologian this question, some months ago, and when I quoted to him from the Gospel of St. John he said to me: "Old man, you are out of date. No one believes that any more. The Gospel of St. John is not well authenticated. It is not historically true. It was written sixty-five years after the crucifixion of Christ. It is coloured by the mystical character of the disciple whom Jesus loved."

There have been other doubters. There was one in the days of the Saviour, one of His disciples, who had been an eye and ear witness to the mighty work which He did in Judæa. Ten of the disciples had told him of a visit of the Master. He did not believe, and said: "I will have to see with my eyes and feel with my hands, to see the wounds in his hands and in his feet, and to thrust my hand into his side."

You will remember that the Saviour visited them in an upper room at Jerusalem, and He said to doubting Thomas :

Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

I have often said if there were not another passage in the New Testament scripture, that itself is evidence of the divinity of Jesus Christ's mission in the world.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

AS ONE HAVING AUTHORITY

I have little patience with these agnostic Christians who deny the divinity of this record, because it bears testimony to the mission of the Redeemer. The whole Gospel of St. John, from the prologue of the first chapter to the last line that is written, is a definition of the meaning of the term : "Son of God."

I intend to refer, this afternoon, for a few moments, to some of the declarations contained in this Gospel. It is frequently stated that the Master never claimed divinity for Himself. The Saviour assumed an attitude of authority that no man ever assumed before. He interpreted the law as He saw fit. He abrogated it altogether whenever necessary. He never argued. He seldom explained. When He came down from the mount, after delivering that wonderful discourse, the people marveled, for "He taught them as one having authority." He looked upon the leper, and the leper was healed. He stopped a funeral procession in the little town of Nain, and said to the body of the boy that lay upon the bier, "Arise," and the boy was restored to his sorrowing mother. The people said : "Who is this man ? By what power and authority does he do these things ?"

He had stooped down to the ground and gathered up a little dust in His hand, and with His finger had made clay, and placed it upon the eyes of the man that was born blind, had told him to wash in the pool of Siloan and he should receive his sight. You remember the commotion in Jerusalem as a result of this marvelous miracle. The man had lain at the gates of the city, thirty years. The disciples had said to the Master : "Who did sin, this man or his parents, that he was born blind ?" The Master said : "Neither hath this man sinned, nor his parents : but that the works of God should be made manifest."

Astonished, they asked Him who He was, and by what power He did these things.

He went to Bethany, and standing in the presence of the tomb of Lazarus said: "Lazarus, come forth." He that had been dead four days came forth. They undid the shroud that bound him, and he went home with his sisters and the Son of God. And they said: "Who is this man? By what power does he do these things?"

The Saviour desired to set that question at rest for all time. He was anxious that His disciples, the Apostles, who were to be eye and ear witnesses of His mission in all parts of the world, should know definitely who He was; and as they passed through Cæsarea, Philippi, He turned abruptly to them and said: "Whom do men say that I the Son of Man am?" One answered and said: "Some say that thou art John the Baptist: some, Elias, and others, Jeremias, or one of the prophets." He turned to them and said: "But whom say ye that I am?"

THE ROCK OF REVELATION

Peter was the spokesman for his brethren, and said: "Thou art the Christ, the Son of the living God." The Saviour immediately acknowledged that a revelation had come from heaven to Peter: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

I call your attention to the blind man. Such a commotion was there in Jerusalem that the high priests called him into their presence and asked him how he had received his sight. He explained to them what had happened. They were not satisfied, and sent for his parents. They asked the parents: "Is this your son?" They replied that he was. Then they were asked "How did he receive his sight?" They were told that he was of age—to ask him. And he explained the second time how he had received his sight. A third time they asked him, and he said: "If I tell you a third time, will you be one of his disciples?" And they cast him out from their presence, saying:

"Since the world began it was not heard that any man opened the eyes of one that was born blind." He said:

If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Someone will ask, is there not something in the synoptic gospels of Matthew, Mark and Luke, that is quite as direct and positive as the quotations made from the gospel of St. John?

I answer that there is. I am going to read to you from the fourteenth chapter of the gospel of St. Mark. The Saviour was on trial for His life. The witnesses had testified against him. The high priest stood up in the midst and asked Jesus, saying:

Answerest thou nothing? what is it which these witness against thee?

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and saith, What need we any further witnesses?

Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Blasphemy was the word that was written into His death warrant. For that He died.

POWER TO KNOW

I desire to call your attention to this thought, that the Latter-day Saints have a distinct advantage over the world in that power is given to them to know the truth. They believe implicitly in the Gospel of the Lord Jesus Christ. They have accepted and obeyed the ordinances of the Gospel. They have been baptized by immersion, by one having authority, have had hands laid upon their heads and have been given the gift of the Holy Ghost. . . . The Holy Ghost is the witness for both the Father and the Son; and they may know, of a truth, whether Jesus Christ is the Redeemer of the world or a mere man, by the revelations of that Spirit.

The Saviour said to His disciples:

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

How must it be revealed to the individual? The Apostle Paul, amplifying the words of the Master, writing to the Corinthian Saints, uses this language:

I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

There you have the whole thing in a nutshell.

In conclusion, my brothers and sisters, let me bear my testimony that I not only believe implicitly in the mission of the

Christ, but there has come to my soul the witness of that Spirit that prompted the disciples of old, that has prompted men, or given to men in this age of the world, power to go forward in the accomplishment of God's purposes, and in the establishment of His work in the earth. I know by that Spirit and by that power, that Jesus Christ is the Redeemer of the world; that He is a reality; that in no sense is He a myth, but the Saviour of the world, and the only name that is given under heaven whereby salvation may come to the children of earth.

I pray that we may have vision of our responsibility, that we may have power to declare this message to the ends of the earth. To that end and purpose was the Church organized, to lift up our voices in proclamation of this glorious truth, to testify to men in every nation, kindred, tongue and people, that Jesus is the Christ, the Redeemer of the world.

I pray that His Spirit may witness to our souls this glorious truth. It will bring into our lives a greater joy than any other experience that can come unto us.

I pray for this in the name of Jesus Christ. Amen.

THE GIFT OF TONGUES AT PENTECOST

ELDER J. REUBEN CLARK

PART of a letter from a father to his missionary son (first part in *Millennial Star*, September 26th, 1929).

My Dear Reuben :

You ask: "Did the Apostles speak in different tongues, or did each people understand in their own tongue and the Apostles speak only in their native tongue at Pentecost?"

So that it may be before you, I will quote the full text covering the incident.

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

(Continued on page 649)

THURSDAY, OCTOBER 10, 1929

EDITORIAL

BAPTISM

BAPTISM, the third step towards acceptance of the Gospel of Jesus Christ, and the divinely required mode of entrance to the Church, is both an evidence and a covenant.

Willingness to receive baptism implies belief in God, His Son and the Gospel plan, and a desire to be in harmony with divine law. By this ordinance, faith and repentance, often passively quiet abstractions, are converted into active realities—a necessary thing, for the word of the Lord is accepted fully only when obeyed in practice. Baptism, therefore, becomes an outward evidence of the obedient spiritual condition of the individual.

Baptism is also a covenant or promise to obey the laws and regulations of the Gospel. As the doorway into the Church of Christ, it is man's agreement to conform to the requirements made of citizens in the kingdom of God. It is the divinely ordained signature of the contract between God and man, with reference to membership in the Church.

The spiritual condition fitting a person for membership in the Church is symbolized by baptism. The ordinance should, therefore, be administered to those only who are prepared for it. The fitness of a candidate for baptism is defined in latter-day revelation:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his Church.

Such fitness for baptism requires the intelligent use of the will. Consequently, only those who are accountable should be baptized. Children, under years of accountability, and those mentally incompetent, should not be baptized. Such persons stand guiltless before the Lord.

Since baptism is a signature to an agreement, it must have a definite and invariable form. The Lord has explained that it should symbolize the death, burial and resurrection of Jesus, the Christ, the central figure of the plan of salvation. Baptism by immersion satisfies this requirement, and is the only mode of baptism acceptable to the Lord.

Baptism must be performed by those who have authority. The strongest faith and most sincere repentance can not make a baptism valid, unless it is performed by one who possesses divine authority. It is the doorway into the Kingdom of Heaven, and the Lord, the King, issues the authority. It was not water that healed Naaman the leper, but obedience to one who held the authority of the Priesthood.

Every act has its results. The first and glorious effect of baptism is the remission of sins. Those who are baptized are, as it were, washed clean of their past mistakes. That may not mean that no price is to be paid for evil acts that have been committed; but it does mean, that the past will not stand as a hindrance to future progress. Coming out of the waters of baptism, all will have an equal start on the eternal, progressive journey that constitutes the basis of life in the Church of Christ. The second result of baptism is the promise of the gift of the Holy Ghost, by which new and mighty power is given the person to overcome the handicap of sin and to meet successfully the requirements of the Gospel. Finally, membership in the Church accompanies baptism, which carries with it a host of opportunities for progress. Thus, the past is left behind and the future opens to new life. The remission of sins, the promise of the gift of the Holy Ghost and membership in the Church come as natural effects to the person who has bent his will to obey the law of the Lord. Strength and advancement are ever products of obedience.

The restored Gospel of Jesus Christ presents baptism as a rational, logical act, derived from the principles of faith and repentance. The first principles of the Gospel are but as one increasing thought, connecting beautifully with one another. One implies all the others.

The latter-day message is like unto that of former days: "Repent and be baptized, for the kingdom of heaven is at hand."—W.

THE GIFT OF TONGUES AT PENTECOST

(Concluded from page 647)

And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine. (Acts 2: 1-13).

While the text is not, perhaps, entirely clear, yet it is reasonably evident that the Apostles spoke "in tongues," that is, in

other languages, rather than that the listeners understood in their own tongues what was actually spoken in the dialect of the Galilean Apostles. The following are reasons looking to this conclusion.

In the first place, it is stated in verse four that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Since up to this time only the Apostles have been mentioned, it is a reasonable assumption that only the Apostles were covered by the pronoun "they."

This conclusion finds further confirmation in the fact, as it appears, that the multitude began to come together only after the news of the manifestation was spread about. Then it appeared that the members of the multitude hearing this speaking in "other tongues" recognized therein, each his own mother tongue—"every man heard them speak in his own language"; it does not say *as if* in his own language. Again the multitude declared (11) "we do hear them speak in our tongues", and in an earlier verse (8) "how hear we every man in our own tongue, wherein we were born?"

Finally, and this seems conclusive, there is no suggestion in the record that the gift of the Holy Ghost fell upon any but the Apostles, and yet, if the Apostles had spoken in their own tongues and the multitude had understood in their own tongues, the multitude must have enjoyed the gift of interpretation of tongues instead of the Apostles having the gift of speaking in tongues, and this would be contrary to the record.

On a later occasion already referred to, when Peter was speaking in the house of Cornelius, the gift of the Holy Ghost fell upon the multitude and they spoke in tongues (Acts 10: 45-46). On still another occasion, Paul had baptized a number of men and, after he laid hands on them for the reception of the Holy Ghost, these men spoke in tongues. (Acts 19: 6).

Speaking in tongues or the gift of tongues has always called for a cautionary word from the heads of the Church. Paul in his first epistle to the Corinthians (chapter 14) discoursed at some length on the matter. The Prophet Joseph asserted "The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is most sought after." (*Joseph Smith's Teachings*, page 77). On another occasion he said:

Be not curious about tongues; do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their places, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing. (*Joseph Smith's Teachings*, page 49).

Still again the Prophet said:

Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come

with his work : he can tempt all classes ; can speak in English or Dutch. (*Joseph Smith's Teachings*, pages 49).

On several other occasions the Prophet spoke in a similar vein. He also affirmed more than once that the gift of tongues "was particularly instituted for the preaching of the Gospel to other nations and languages, but it was not given for the government of the Church." Again : "Tongues were given for the purpose of preaching among those whose language is not understood ; as on the day of Pentecost, etc., and it is not necessary for tongues to be taught in the Church particularly, for any man that has the Holy Ghost can speak of the things of God in his own tongue as well as to speak in another ; for faith comes not by signs, but by hearing the word of God. (*Joseph Smith's Teachings*, page 51, also pages 50, 73-77).

President Joseph F. Smith made some very valuable comments upon this subject. He said :

Where two men or women exercise the gift of tongues by the inspiration of the Spirit of God, there are a dozen perhaps who do it by the inspiration of the devil. . . . I believe in the gifts of the Holy Spirit unto men, but I do not want the gift of tongues, except when I need it. I needed the gift of tongues once, and the Lord gave it to me. I was in a foreign land, sent to preach the Gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by this gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was a gift that was worthy of the Gospel. There was a purpose in it. There was something in it to strengthen my faith, to encourage me and to help me in my ministry. If you have need of this gift of tongues, seek for it and God will help you in it. But I do not ask you to be very hungry for this gift of tongues, for if you are not careful the devil will deceive you in it. He can talk by the gift of tongues as well as the Lord can. . . . So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those who hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right. (*Gospel Doctrine*, pages 251-252).

On this whole matter of spiritual gifts, President Young made observations filled with his customary wisdom. He said :

Suppose you obey the ordinances of the Gospel and do not speak in tongues to-day, never mind that. Suppose you do not have the spirit of prophecy, no matter. Suppose you do not receive any particular gift attended by the rushing of a mighty wind, as on the day of Pentecost, there is no particular necessity that you should. On the day of Pentecost there was special need for it, it was a peculiarly trying time. Some special and powerful manifestation of the power of the Almighty was necessary to open the eyes of the people and let them know that Jesus has paid the debt, and that they had actually crucified Him who,

by His death had become the Saviour of the world. It required this at the time to convince the people. (*Brigham Young's Discourses*, page 250).

The gift of seeing with the natural eyes is just as much a gift as the gift of tongues. The Lord gave that gift and we can do as we please with regard to seeing; we can use the sight of the eye to the glory of God, or to our own destruction. (*Brigham Young's Discourses*, page 250).

See for other statements, Alma 9:21; 3 Nephi 26:16; Doctrine and Covenants, Section 46:21-25; Section 90:11).

Now my son, this letter has grown into a little book. I warned you in the beginning that there was much to say about the matters raised in your questions. I cannot presume to speak "as one having authority," on doubtful and difficult points, but I can make and have made suggestions and quoted and cited scripture that will not, I trust and believe, lead you far astray. I need not say that I shall be happy to try to help you again should you need help.

While I would not discourage inquiry and thought on the principles of the Gospel, yet do not be disappointed if all things do not clear up for you immediately. There are probably many things in our philosophy which it is not given to man to understand at this stage of our intellectual development. So do not let it worry you that you are not able to understand everything. Let your subconscious mind deliberate on these things while your conscious mind is working on the things which are necessary for your daily work.

Physically, mentally, spiritually, we grow by slow and painful degrees. We may no more expect to understand the Gospel in a day, than we may expect to get a college education in a day. Moreover, just as we must learn the multiplication table before we go to analytical geometry or conic sections, so we must master the first principles of the Gospel—not only by understanding them in the abstract, but by living them—before we may hope for light upon the deeper and more abstruse principles of the philosophy of the Gospel. But of this much you may be sure—the Lord will give you what light and knowledge you need, just so fast as you need it and are entitled to it, by your faith, your prayers, and your daily living.

May the Lord bless you spiritually with a rich outpouring of the gift of the Holy Ghost, that there may come to you such spiritual gifts as will aid you in reaching the honest in heart. May He give you faith, humility, wisdom, and cleanliness of spirit. May He bless you mentally that you may have cleanliness of mind, that your understanding may be quickened, your memory strengthened, your mental processes intensified and enlarged, that you may comprehend more and more the Gospel, and be able to impart it to others to bring them to a knowledge of the truth. May He

bless you physically with cleanliness of body, with health and strength and endurance, that you may run and not be weary, that you may walk and not faint; that if you drink any deadly thing it shall not harm you; that the destroying angel may pass you by—may you have the strength and power to keep the commandments of the Lord, are the constant prayers of your devoted
FATHER

MISSION-WIDE CENTENNIAL COMPETITIONS

OPEN TO MEMBERS AND NON-MEMBERS

THE Church of Jesus Christ of Latter-day Saints in Europe will celebrate, during 1930, the one hundredth anniversary of its organization, by a series of Branch and District events culminating possibly in mission and inter-mission events.

Each Branch will hold a special celebration on Saturday, April 5th (probably in the afternoon or evening), and on Sunday, April 6th (the date of organization).

Each District will hold a special celebration in connection with the regular District conference.

To secure materials for use in the Branch and District celebrations, prizes are offered for the best original productions, submitted by December 15th 1929, in any language, in the following fields. It is hoped that a large number of people will enter the competitions. The one who thinks himself weakest may make a notable contribution. Strength will come from trying. Write the mission office for needed help. Compete in one or as many of the items enumerated below as you may desire. Send in your productions as early as possible.

Let us make the European celebrations among the best in the whole Church.

1. *Poems.*

- a. A Centennial Hymn.
- b. The Organization of the Church.
- c. Joseph Smith.
- d. The History of the Church.

2. *Pageantry.*

- a. A pageant, with text, on the Organization of the Church, not to exceed 30 minutes.
- b. A pageant, with text, on the History of the Church, not to exceed 45 minutes.
- c. A pageant, with text, on Woman's Participation in Church Organization, and History.

3. *Essays.*

- a. The character of Joseph Smith (not to exceed 2,000 words).

- b. One Hundred Years of "Mormonism."
 - c. The Prophets of the Last Dispensation (Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant).
4. *Musical Competitions.*
- a. Music for a Centennial Hymn.
 - b. Music for solos or duets or quartettes. Any larger musical attempt, such as an oratorio, dealing with Church History, will be welcomed.
5. *Painting.*
- a. The Organization of the Church. (The original members were: Joseph Smith, Oliver Cowdery, Hyrum Smith, David Whitmer, Peter Whitmer, Jr., and Samuel H. Smith. Pictures and other information will be furnished on request, but the composition must be original).
 - b. The coming of the Gospel to Europe (or to any one of the missions).
6. *Sculptures.*
- a. A bust of Joseph Smith.
 - b. A Centennial memorial.
7. *Designs* (Chiefly for souvenirs, with Centennial Celebration motives).
- a. Calendar.
 - b. Brooch and watchfob.
 - c. Plate and vase.
 - d. Rug or wall tapestry.
 - e. Handkerchiefs.
 - f. Postal stickers and postcards.
 - g. Sofa pillow cover.
 - h. Medallion.
 - i. Souvenir Program.

W.

HULL DISTRICT CONFERENCE

SONGS introduced four essays, "The Time," "The Man," "The Event," and "The Result," which portrayed the restoration of the Gospel, at the autumn conference of the Hull District, held in the Cooperative Hall, at Gainsboro, on Sunday, September 22nd, 1929.

In attendance were Mission President A. William Lund and Sister Josephine B. Lund from the Birmingham office; President Wesley B. Ward and Elder Richard C. Badger, Nottingham District; President Frank C. S. Derrick, Manchester District; Elder Roy Allen, Liverpool District; and the following Hull District missionaries: President Ervin R. Stoker, Elders Willis R. Dunkley,

Arthur B. Livingston, Harold H. Blackmore, Harold A. Thorne, Leo V. Toombs, Frederick W. Rallison, George E. Knight, Glen S. Barton and Paul C. Layton.

At the afternoon session, President Ervin R. Stoker was released as District President, and Elder Paul C. Layton appointed in his stead.

Splendidly rendered musical numbers contributed to the enjoyment of those in attendance. The Spirit of the Lord permeated the whole of the conference, and all present felt the power and testimony of truth.

WILLIS R. DUNKLEY, District Clerk

Notice to District and Branch Presidents: All reports of conferences, meetings and socials to be published in the *Star* should be reported each week, immediately after these events occur. Sunday conference reports should reach the *Star* office by the following Wednesday morning's post. This will help us get to-day's mission news to-day.—W. N. N.

FROM THE MISSION FIELD

Appointment: On Sunday, September 22nd, Elder Paul C. Layton was appointed to succeed President Ervin R. Stoker, as head of the Hull District.

Branch Conferences: Of the Barnsley Branch, Sheffield District, held on September 15th. The theme of the day was "The Articles of Faith." Speakers during the day were President John P. Hopkinson and Elders William D. Callister, George W. Linford and Rulon S. Scoville.

Of the Gravesend Branch, London District, held on September 22nd. "Joseph Smith as a Prophet and Scientist" was the theme discussed. Missionaries in attendance were Elders Richard K. Knight and Eugene Romney, Jr.

Of the Hull Branch, Hull District, held on September 15th, in connection with a Harvest Festival. "Whatsoever a Man Soweth, That Shall He Also Reap," was the interesting theme of the day. Elders Harold H. Blackmore, Willis R. Dunkley and Wendell B. Price attended.

Of the Nelson Branch, Liverpool District, held at 141 Scotland Road, Nelson, on Sunday, September 29th. The speakers of the day were President Joseph S. Savage, Elders Clarence V. Bigler, William Chaston and J. Alvin Ritchie. Both sessions were well attended.

Of the North London Branch, London District, held on September 22nd. There was a record attendance at all meetings, and a very good spirit manifest throughout the conference. President John L. Clarke, Elders Ferrell N. Beckstead and William M. Faulds attended.

Doings in the Districts: *Birmingham*—On September 14th, members of the Sparkbrook Branch enjoyed a trip to Lickey Hills, near Birmingham. Games and luncheon were enjoyed.

The M. I. A. of the Kidderminster Branch gave an entertainment on September 19th.

Leeds—Members of the Leeds District met at Roundhay Park, Leeds, on Saturday, September 14th, for an outing and competitive sports. Many strangers attended.

Liverpool—The Blackburn Branch Bee-Hive girls gave a successful social on September 28th.

The Liverpool Branch Relief Society held their annual conference on Sunday, September 29th. The meeting was both interesting and profitable to those attending.

On Monday, September 30th, the Liverpool Branch Relief Society gave a social at Durham House chapel.

At a baptismal service held at 295 Edge Lane, Liverpool, on Saturday, September 28th, four persons were baptized by Elder Ralph A. Garner; confirmations were given on the following day by Elders Weston W. Taylor, Weston N. Nordgren, Jack Cunnard and Alvin G. Pack.

Scottish—At a baptismal service held at the Public Baths, Hamilton, Stonehouse, Scotland, on August 18th, one person was baptized by President William F. McKelvey and confirmed by Elder Reese R. Parker.

On Sunday, August 25th, two persons were baptized by Elder Harold K. Richmond and confirmed by Elder Richmond and President William F. McKelvey.

At a baptismal service held at the Gorbals Baths, Glasgow, on Saturday, September 7th, two persons were baptized by President William F. McKelvey and Elder Reese R. Parker, and were confirmed by Elders Harold K. Richmond and Roland G. Manning.

Sheffield—A baptismal service held in the Latter-day Saints' Chapel, Pitsmoor, Sheffield, on Saturday, August 24th, three persons were baptized by President John P. Hopkinson and Elder Lonis S. Leatham, and were confirmed by Elders Lucian C. Reid, Edward L. Hall and local Elder George H. Bailey.

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LATTER-DAY SAINTS IN GREAT BRITAIN